

"Let my mind trust in you; let my mind rest in  
 you; let my mind save in you; let my mind lose in you;  
 let it moan in you; let it tire in you; let my mind melt  
 in you; let it grieve in you; let my five senses, like  
 camphor placed in fire, be merged in you, my  
 ChennamalKkarj una.\*  
 Life to such a person is one long  
 experience of the  
 divine. When the body has become God's  
 form whom  
 else shall he serve? When the mind has  
 become  
 God's form on whom else shall he  
 meditate? When  
 life has become God's form whom else shall  
 he wor-  
 ship? When perception has become one  
 with God  
 whom else shall he know? As God will then  
 become  
 everything-, the devotee perceives Him  
 alone. As a  
 Vaishnava Saint of the Tamil country said,  
 the eye  
 that has seen God sees nothing else. And  
 such a man  
 is finally saved. Allama said that he had  
 seen those  
 who devoted themselves to several things  
 and were  
 destroyed but those who devoted  
 themselves to God  
 and were destroyed he had not seen.  
 Devotion to  
 God is however tested by life. Basavanna's  
 sayings  
 bear testimony to this. Another devotee  
 spoke of the  
 process in somewhat different words. God  
 makes his  
 servants beg. He tries them as they try gold  
 on the  
 touch-stone. He reduces them as they  
 reduce sandal-  
 wood; and crushes them as they crush  
 sugarcane. If  
 they fear not and are firm, Ramanatha  
 takes them  
 by the hand and lifts them up Himself.  
 Men of the  
 world are likely to laugh at the devotee. If  
 he gives  
 up gold they will say he is destitute. If he  
 gives up  
 woman they will say he is a eunuch. If he  
 speaks

truth they will call him rough-tongued. If  
he utters  
words of peace they will say it is from  
fear. But he  
has to go his way unaffected by the  
world's jeers.